A BRIEFE DECLARATION OF THE VNIVERSALITIE OF THE CHVRCH of CHRIST, and the Vnitie of the Catholike Faith professed therein:

DELIVERED IN A SERMON before *the Kings Majestie* the 20th of Iune, 1624. at *Wansted.*

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EPHES. 4. 13.

Till we all come in the unitie of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.

WHen the Lords *Arke* was to set forward, the forme of prayer used by *Moses*, was; [a] *Rise up*, LORD, *and let thine enemies be scattered; and let them that hate thee, flee before thee.* The sweete Psalmist of Israel, framing his descant to this ground, beginneth the Psalme which he prepared to bee sung at the removing of the *Arke*, after the same manner: [b] *Let God arise: let his enemies be scattered: let them also that hate him, flee before him*: and then goeth on, till at length he hath raysed his note unto his full height: *Thou hast ascended up on high: thou hast led captivitie captive: thou hast given gifts for men* (Psalme 68.18.) Which being by our Apostle in [c] this Chapter interpreted of the Ascension of our Saviour Christ into heaven, and made the very spring from whence the matter of my present Text is derived, leadeth us to the just application of the type to the truth, and putteth us in minde, that the removing of the Arke,

a Num. 10. 35.

b Psal. 68. 1.

c Ephes. 4. 8. 10.

which gave occasion to the penning of this Psalme, was an adumbration of our Saviours removeall from the Earth to Heaven; and that by this absence of his, we are no losers, but gainers, seeing hee is ascended up on high, both to triumph over his and our foes, [*hee led captivitie captive*] and to conferre benefits upon his friends [*he gave gifts unto men.*]

d Heb. 9.4. e Heb. 12.24. The d *Arke of the Covenant* (we know) was appointed to be a figure of e *Iesus the Mediator of the new Covenant* : the great *King*, *Prophet*, and *Priest* of his Church. Therefore was it ordered, that the Arke should have *a crowne of gold* about it: (Exod. 37.2.) than which, what could be more fit to set forth the state of our *King?* for thus *we see Iesus crowned with glory and honour* (Heb. 2.9.) Vpon the Ark stood the Propitiatorie or Mercie-seate, whence God did use to deliver his Oracles from betwixt the Cherubins: than which, what more lively representation could there be of the *Propheticall* office of our Saviour? of whom it is written : *God hath in these last dayes spoken unto us by his Sonne.* (Heb. 1.2.) The Arke had both the *Rod* and the *Tables* of the Law, by Gods appointment placed within it : than which, what could be more apt to expresse the satisfaction, which our *high Priest* was to make unto his Fathers justice, as well by his *Passive* as by his *Active* obedience? for as he felt the stroke of the Rod for us, that f *the chastisement of our peace being laid upon him, with his stripes we might be healed* : so g *it behooved* him also *to fulfill the Law* and *all righteousnesse*; that so he might be h *the end of the Law for righteousnesse to every one that beleeveth.* The letter of the Law being not more

f Esa. 53.5.

g Math. 3.15. & 5.17.

h Rom. 10.4.

more certainely to be found within the Arke, than the accomplishment thereof within him: according to that which he spake by the holy Prophet, [i] *In the volume of the booke it is written of mee, that I should doe thy will, O God: yea, thy Law is within my heart.*

The Arke had many removes from place to place, whiles it sojourned in the *Tabernacle*: but was brought up at last into the *Temple*, there to dwell upon God's holy Hill; the place of which hee himselfe had said, [k] *This is my rest for ever; here will I dwell, for I have a delight therein.* Where, at first entry, King *Salomon* stood ready to entertaine him with this welcome, [l] *Arise, O Lord God, into thy resting place, thou, and the Arke of thy strength: Let thy Priests, O Lord God, be clothed with salvation: and let thy Saints rejoyce in goodnesse.* Our blessed Saviour, in the dayes of his flesh, had no resting place, but continually [m] went about doing good: untill at length [n] he was received up into Heaven, and sate on the right hand of GOD. For when he had ended his progresse upon Earth, and [o] finished there that worke which his Father had given him to doe; he [p] left the world, and went to his Father; making his last remove unto the high Court of Heauen, [q] where he is to reside untill the time of the restitution of all things. [r] *The Temple of GOD was opened in Heaven, and there was seene in his Temple the Arke of his Testament*, saith S. *Iohn* in the Apocalypse. If we looke to the corporall presence of our Saviour; in the Temple of Heaven must this Arke be sought for, in no others place is it to be found: but if wee looke to the vertue comming from him, by the operation of his *Word* and *Spirit*; so we shall finde him in his Temple upon

i Psal. 40. 7. 8. Heb. 10. 7.

k Psal. 132. 14. & 68 16.

l Ibid. vers 8. 9. 16.

2 Chro. 6. 41.

m Act. 10. 38.

n Mar. 16. 19.

o Ioh. 17. 4.

p Ioh 16, 28, and 19. 30.

q Act. 3. 21

r Rev. 11. 19.

upon earth, [f] preſent with us alwayes, even unto the end of the world: for, theſe were the gifts that, when he aſcended into Heaven, he did beſtow upon men.

This the Prophet layeth downe thus; [t] *Thou haſt aſcended up on high: thou haſt received gifts for men.* The Apoſtle citeth it thus: [u] *When he aſcended up on high, he gave gifts unto men.* The reconciliation is eaſie: He received thoſe gifts, not to retaine them with himſelfe, but to diſtribute them for the behoofe of his Church. So for the *Spirit*, S. *Peter* teacheth us, Act. 2. 33. *Therefore being by the right hand of God exalted*, [there is his aſcending up on high] *and having received of the Father the promiſe of the holy Ghoſt*, [there is his receiving] *he hath ſhed forth this which ye now ſee and heare*, [there is his giving of this gift unto men.] And for the Miniſtery of the *Word*, he himſelfe intimateth as much in his Commiſſion, given to the Apoſtles, Mat. 28. 18, 19. *All power is given unto mee in heaven and in earth*: [there he receiveth] *Goe yee therefore, and teach all nations*: [there he giveth this gift unto men] [x] *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors & Teachers, for the perfecting of the Saints*: ſaith our Apoſtle here. That herein alſo that might be fulfilled, which we heard to have beene uttered, when the Arke was brought to his reſting place: [y] *Let thy Prieſts, O Lord God, be cloathed with ſalvation, and let thy Saints reioyce in goodneſſe.*

The *worke of the Miniſtery*, how meanely ſoever it be eſteemed in the World; yet in the eſtimation of our Saviour Chriſt, was one of the choyſeſt gifts, that in this ſolemnity of his triumphant [z] aſcending up far above all heavens, hee thought fit to beſtow upon his Church

f Mat. 28. 20.
t Pſal. 68. 18.
u Epheſ. 4. 8.
x Epheſ. 4. 11, 12.
y 2 Chron. 16. 41. Pſal. 132. 9. 16
z Epheſ. 4. 10.

Church here upon earth: as that which tended both to the [a] *perfecting of the Saints*, and to the *edifying* of his owne *body*. For as [b] it hath pleased the Father, *that in him all fulnesse should dwell*: so the Son is also pleased, not to hold it any disparagament, that [c] *his Body*, the Church, should be accounted *the fulnesse of him that filleth all in all*. That howsoever in himselfe he be most absolutely and perfectly compleate; yet is his Church so neerely conjoyned unto him, that he holdeth not himselfe full without it: but as long as any one member remaineth yet ungathered and unknit unto this mysticall body of his, he accounteth, in the meane time, somewhat to bee deficient in himselfe. And therefore our Apostle having, in the words immediately going before this Text, declared, that the Ministery was instituted *for the edifying of the bodie of Christ*; addeth presently, *Till we all come in the unitie of the faith, and of the knowledge of the Sonne of GOD, unto a perfect man, unto the measure of the stature of the fulnesse of Christ*.

[a] Ibid. ver. 12.
[b] Col. 1. 19.
[c] Eph. 1. 23.

In which words we may observe aswell the *Matter* of this Building [*We all*] as the *Structure* of it; & further also consider in the Structure, *first*, the laying of the foundation [*In the unitie of the faith, and of the knowledge of the Sonne of God*] *secondly*, the bringing of the worke to perfection, & the raising of it to his just height [*unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*]

The *Matter* then of this spirituall edifice (that we may begin with that) are *Wee* our selves. [d] *Yee also as lively stones, are built up a spirituall house*: saith Saint *Peter*. To this Saint *Paul* doth here adde a note of

[d] 1 Pet. 2. 5.

Vniverſalitie [WEE ALL:] as ſuting beſt with the nature of the *Catholick* or Vniverſall Church, which is that *body of Chriſt*, of the *edifying* whereof he here treateth: of which therefore he telleth us more plainly in another place; that [e] *by one Spirit we are all baptized into one bodie; whether wee bee Iewes or Gentiles, whether we be bond or free.* For the Catholick Church is not to be ſought for in any one angle or quarter of the world: but among *all that in every place call upon the Name of Ieſus Chriſt our Lord, both theirs and ours.* (1. Corinthians 1.2.) Therefore to their Lord and ours was it ſaid; [f] *Aske of mee, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion;* & to this myſticall body, the Catholique Church accordingly, [g] *I will bring thy ſeed from the Eaſt, and gather thee from the weſt: I will ſay to the North, give up; and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth; even every one that is called by my name.*

e 1 Cor. 12. 13.

f Pſal. 2. 8.

g Eſa. 43. 5, 6, 7.

Thus muſt we conceive of the Catholick Church, as of one entire body; made up by the collection and aggregation of all the Faithfull unto the unitie thereof: from which union there ariſeth unto every one of them ſuch a relation to, and a dependance upon the Church Catholique, as *parts* uſe to have in reſpect of their *whole*. Whereupon it followeth, that neyther particular perſons, nor particular Churches, are to worke as ſeverall divided bodyes by themſelves (which is the ground of all *Schiſme*,) but are to teach, and to bee taught, and to doe all other Chriſtian duties, as parts conjoyned unto the

the whole, and members of the ſame Common-wealth or corporation; and therefore the Biſhops of the ancient Church, though they had the govermẽt of particular Congregations onely committed unto them, yet in regard of this communion which they held with the Vniverſall, did uſually take to themſelves the title of *Biſhops of the Catholick Church*. Which maketh ſtrongly aſwell againſt the new *Separatiſts*, as the old *Donatiſts*: who either hold it a thing [h] not much materiall, ſo they profeſſe the faith of Chriſt, whether they doe it in the Catholick Communion, or out of it; or elſe (which is worſe) dote ſo much upon the perfectiõ of their own part, that they refuſe to joyne in fellowſhip with the reſt of the body of Chriſtians; as if they themſelves were the onely people of God, and all wiſedome muſt live and die with them and their generation.

And herein, of all others, doe our Romaniſts moſt fearefully offend; as being the authors of the moſt cruell ſchiſme, that ever hath been ſeene in the Church of God. Thoſe infamous ſchiſmes of the *Novatians* and *Donatiſts* were put petty rents, in compariſon of this huge rupture, which hath pulled aſunder Eaſt and Weſt, North and South; and growne to ſuch a head at home, that in our weſtern parts (where this faction was ſo prevalent) it hath for diverſe ages paſt beene eſteemed *Catholicke*. In the 17.th of the Revelation we have a *Woman* deſcribed unto us, ſitting upon *ſeven mountaines*, and upon *many waters*. The *Woman* is there expounded to be [i] *that great City which reigneth over the Kings of the earth*. The ſeven mountains upon which that City ſate, needed not to

h *Auguſtin. ep* 48. Quàm multi nihil intereſſe credentes in quâ quiſque parte Chriſtianus ſit; ideò permanebant in parte Donati, quia ibi nati erant, & eos inde diſcedere, atq; ad Catholicam nemo tranſire cogebat. *Et paulò poſt.* Putabamus quidem nihil intereſſe ubi fidem Chriſti teneremus: ſed gratias Domino, qui nos à diviſione collegit, & hoc uni Deo congruere, ut in unitate colatur, oſtendit.

i Rev. 17. 18.

be expounded: every childe knew what was meant thereby. The waters are interpreted[k] *peoples, and multitudes, and nations, and tongues.* Which is that very Vniverſalitie and Catholiciſme that the Romaniſts are wont ſo much to brag of. For, this *Woman* is the particular Church of *Rome*, the *City-Church*; which they call the *Mother-Church*, the holy Ghoſt ſtileth[l] the *Mother of harlots and abominations of the earth.* Thoſe *peoples, and multitudes, and nations, and tongues*, are ſuch as this proud City reigneth over: the *Catholick-Roman* Church they are commonly called by themſelves; but by the holy Ghoſt,[m] the *Beaſt* upon which the Woman ſitteth.

k Ibid. ver. 15.

l Ibid. verſ. 5.

m Ib. v. 3. & 7

This *Woman* is the Head of the faction, and the very Mother of this ſchiſm: the *Beaſt*, that is to ſay, they that ſuffer themſelves to bee thus ridden by her, are her abbettors and ſupporters in it. For the *particular Church of Rome* (not being content to bee a fellow-member with the reſt of the Churches of Chriſt, & to have a joynt dependance with them upō the whole body of the Church Catholick,[n] *which is the Mother of us all*) will needs goe out of her ranke; and, ſcorning any longer to be accounted one of the *branches* of the Catholick Church, would faine be acknowledged to be the *root* of it: ſo that now all other Churches muſt hold their dependance upon it, or otherwiſe be caſt forth as withered branches, which are fit onely to be throwne into the fire, and burned. The wiſedome of God foreſaw this inſolency long before hand: and therefore cauſed a Caveat to be entred againſt it, even in that Epiſtle which was ſpecially directed to the Church of *Rome* it ſelfe. The words are plain enough,

n Gal. 4. 26.

Rom.

Rom. 11. 18. *If thou boaſt, thou beareſt not the root, but the root thee.* The Church of *Rome* therefore muſt know that ſhee is no more a *root* to beare up other Churches, than other Churches are to beare up her: ſhe may not goe beyond her line, and boaſt her ſelfe to be the *roote* of the Catholick Church, but be contented to be born herſelfe by the *root*, aſwell as other particular Churches are. For a ſtream to ſever it ſelfe from the common Fountaine, that it may bee counted a Fountaine it ſelfe, without dependance upon any other; is the next way to make an end of it, and dry it up. The Church of *Rome* may doe well to think of this, and leave off her vaine boaſting. [o] *I ſit a Queen, and am no Widow, and ſhall ſee no ſorrow.* Other Churches may faile, and the gates of hell may prevaile againſt them: but it cannot fall out ſo with me. Whereas ſhe might remember, that they were *Romans*, unto whom the Apoſtle ſo long ſince gave this admonition. [p] *Be not high minded, but feare. For if God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſſe and ſeverity of God: on them which fell, ſeverity, but towards thee, goodneſſe, if thou continue in his goodneſſe: otherwiſe* THOU ALSO SHALT BE CUT OFF.

o Rev. 18. 7.

p Rom. 11. 20, 21, 22.

The *Romanes* therefore by their pride may get a fall, as well as others; and the Church of *Rome* by infidelity may be cut off, aſwell as any other congregation: and yet the Catholick Church ſubſiſt for all that, as having for her foundation neither *Rome*, nor *Rom's* Biſhop, but *Ieſus Chriſt*, the Sonne of the living God. And yet this proud Dame and her daughters, the particular Church of *Rome* I meane, & that

which they call the *Catholicke Romane* (or the faction rather that prevaileth in them both) have in theſe latter ages confined the whole Church of Chriſt within themſelves, and excluded all others that were not under the Romane obedience, as aliens from the Common-wealth of Iſrael, and ſtrangers from the covenants of promiſe. The *Donatiſts* were cryed out againſt by our forefathers, for ſhutting up the Church within the parts of the *South*, & rejecting all others that held not correſpondency with that patch of theirs: And could they thinke well then of them, that ſhould conclude the Church within the *weſterne* parts of the world, and exclude all other Chriſtians from the body of Chriſt, that held by the ſame root there that they did? It is a ſtrange thing to me, that wiſe men ſhould make ſuch large diſcourſes of the *Catholique* Church, and bring ſo many teſtimonies to prove the Vniverſalitie of it: & not diſcern, that while by this means they think they have gotten a great victory over us, they have in very truth overthrowne themſelves; for when it cõmeth to the point, in ſtead of the Catholick Church which conſiſteth of the communion of all nations, they obtrude their owne peece unto us: circumſcribing the Church of Chriſt within the precincts of the *Romiſh* juriſdiction, and leaving all the world beſide to the power of Sathan; for with them it is a reſolved caſe; that [q] *to every creature it is altogether of neceſsitie to ſalvation, to be ſubject to the Romane Biſhop.*

What muſt then become of the poore *Moſcovites* and *Grecians* (to ſay nothing of the reformed Churches) in *Europe*? What of the *Ægyptian* and *Æthiopi-*

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q Subeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, & pronunciamus omninò eſſe de neceſſitate ſalutis. *Boniface. VIII. in Extrav.* De majoritate & obedientiâ, *cap.* Vnam ſanctam.

an Churches in *Africk*? what of the great companies of Christians scattered over all *Asia*, even from *Constantinople* unto the *East Indies*, which have and still doe endure more afflictions and pressures for the Name of Christ, than they have ever done, that would be accounted the onely friends of Christ? Must these, because they are not the Popes subjects, be therefore denied to be Christ's subjects? Because they are not under the obedience of the Romane Church, doe they thereupon forfait the estate which they claime in the Catholick Church, out of which there is no salvation? Must we give all these for gone, and conclude, that they are certainely damned? They who talke so much of the *Catholick* Church, but indeed stand for their owne *particular*, must of force sinke as low in *uncharitableness*, as they have thrust themselves deep in *schisme*: we who talke lesse of the *Universalitie* of the Church, but hold the truth of it, cannot finde in our hearts to passe such a bloudy sentence upon so many poore soules, that have given their Names to Christ. He whose pleasure it was to spread the Churches seed so farre, said to East, West, North, and South; *Give*: it is not for us then to say; *Keepe backe*. He hath given to his Sonne *the heathen for his inheritance, and the uttermost parts of the earth for his possession*: wee for our parts dare not abbridge this grant, and limit this great Lordship, as we conceive it may best fit our owne turnes; but leave it to his owne latitude, & seek for the *Catholick* Church neyther in this part nor in that peece, but (as it hath beene before said in the words of the Apostle) among [r] *all that in every place call upon the Name of* [r] 1 Cor. 1. 2. *Iesus*

Ieſus Chriſt our Lord, both theirs and ours.

Yea, but how can this be, will ſome ſay, ſeeing the *Catholicke* Church is but *one*: and the principall reaſon for which it is accounted one, is [f] the *unitie of the faith* profeſſed therein? How then can this unitie of faith bee preſerved in all places, if one ſpeciall Church be not ſet as a Miſtreſſe over all the reſt, and one chiefe Biſhop appointed for a Maſter over all others, by whom in matters of faith every one muſt be ruled? And out of ſuch different profeſſions, as are to bee found among the divided Chriſtians in thoſe ſeverall parts of the world, how can there bee fit matter drawne for the making up of one Vniverſall Church? To this I anſwer (and ſo paſſe from the *Matter* of the Building, to the *Structure*) that it is moſt true indeede, that in the Church there is [t] *one Lord, one Faith, one Baptiſme*: for ſo we are taught by the Apoſtle in this chapter. But yet, in the firſt place, it is to be conſidered, that this *unitie of the faith* muſt be compaſſed by ſuch meanes as God hath ordained for the procuring of it, and not by any politicke trickes of mans deviſing. Now for the bringing of us all to this *unity of the faith*, the Apoſtle here telleth us, that Chriſt [u] *gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* If he had thought that the maintenance of this *unitie* did depend upon the ſingularitie of any one Apoſtle, or Paſtor, or Teacher: is it to be imagined, that hee would have overſlipped ſuch a ſingular perſon (even in that very place where, of all others, his preſence was moſt requiſite) and runne altogether, as he doth, upon the plurall number?

[f] Eccleſia ex pluribus perſonis congregatur: & tamen una dicitur, propter unitatem fidei. *Hieron. (ſi modò ũ horũ Commentariorum author) in Pſal. 23.*

[t] Epheſ. 4. 5.

[u] Ibid. v. 11.

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That the multitude of Teachers dispersed over the world, without any such dependencie or correspondencie, should agree together in laying the foundations of the same faith, is a special worke of Gods Spirit. And it is [x] ***the unity of the Spirit*** which the Apostle here speaketh of, and exhorteth us to ***keepe in the bond of peace.*** Whereas the unity of which our aduersaries boast so much (which is nothing else but a wilfull suffering of themselves to be led blind-fold by one man, who commonly is more blinde than many of themselves) is no fruit of the ***Spirit***, but of meere ***carnall*** policie: and may serve peradventure for ***a bond of peace*** betwixt themselves and their owne partie (such as [y] the Priests of ***Antichrist*** were to have, and as many as would bee content to yeeld themselves to the conduct of such a Commander) but hath proved the greatest block that ever stood in the way, for giving impediment to the peace and unity of the universall Church, which here we looke after. And therefore ***Nilus*** Archbishop of ***Thessalonica***, entring into the consideration of the originall ground of that long continued schisme, whereby the West standeth as yet divided from the East, and the Latin Churches from the Greeke, wrote a whole booke purposely of this argument, wherein he sheweth, [z] ***that there is no other cause to be assigned of this distraction, but that the Pope wil not permit the cognisance of the controversie unto a generall Councell, but will needs sit himselfe as the alone Teacher of the point in question, & have others hearken unto him as if they were his Scholars: and that this is contrary both to the ordinances, and the practice of the***

x Ibid. ver. 3.

y Pace suâ, id est, impietatis suæ unitate se jactant; agentes se non ut Christi episcopos, sed ut Antichristi sacerdotes. *Hilar. contr. Auxentium.*

z Λόγος ἀποδεικνὺς μὴ ἄλλο τι τὸ τῆς διαστάσεως τῶν Λατίνων ἐκκλησίας καὶ ἡμῶν μέχρι τοῦ παρόντος, αἴτιον εἶναι ἢ τὸ μὴ βούλεσθαι τὸν Πάπον οἰκουμενίκῳ συνόδῳ τὴν τοῦ ἀμφισβητημένου διάγνωσιν ἐπιτρέψαι. ἀλλ' αὐτὸν μόνον διδάσκαλον ἐθέλειν τοῦ ζητουμένου καθέζεσθαι, τοὺς δὲ ἄλλους, ἐν μαθητῶν μοίρᾳ ὑπακούοντας ἔχειν, καὶ ὅτι τὸ τοιοῦτον ἀλλότριον τῶν ἀποστολικῶν καὶ πατρικῶν νόμων καὶ πράξεων.

Apoſtles and the Fathers. Neither indeed is there any hope, that ever we ſhall ſee a generall peace, for matters of Religion, ſetled in the Chriſtian world, as long as this ſupercilious Maſter ſhall bee ſuffered to keepe this rule in Gods houſe: how much ſoever he be magnified by his owne Diſciples, and made the onely foundation upon which the unitie of the Catholick Church dependeth.

Now in the next place, for the further opening of the *unitie of the faith*, we are to call unto minde the diſtinction wch the Apoſtle maketh betwixt [a] *the foundation*, & that which is *builded thereupon*: betwixt [b] the *principles of the doctrine of Chriſt*, and that which he calleth *perfection*. The *unitie of the faith & of the knowledge of the Son of God* here ſpoken of, hath reference (as we heard) to the *foundation*: as that which followeth of *a perfect man*; and *the meaſure of the ſtature of the fulneſſe of Chriſt*, to the *ſuperſtruction* and *perfection*. In the former there is a generall *unitie* among all true beleevers: in the latter, a great deale of *varietie*; there being ſeverall degrees of *perfection* to be found in ſeverall perſons, [c] *according to the meaſure of the gift of Chriſt*. So we ſee in a materiall building, that ſtill there is but one foundation, though great diſparity be obſerved in ſundry parts of the ſuperſtruction: ſome rooms are high, ſome lowe, ſome darke, ſome light-ſome, ſome more ſubſtantially, ſome more ſlightly builded, and in tract of time ſome prove more ruinous than others; yet all of them belong to one building, as long as they hould together, and ſtand upon the ſame foundation. And even thus is it in the ſpirituall Building alſo; whether wee reſpect the *practi-*

a 1 Cor. 3. 10, 11, 12.
b Heb. 6. 1.
c Epheſ. 4. 7.

call

call part of Chriſtianitie, or the *intellectuall.*

In the *practicall* we ſee wonderfull great difference betwixt Chriſtian and Chriſtian: ſome by Gods mercy attaine to a higher meaſure of perfection, and keepe themſelves unſpotted from the cõmon corruptions of the world; others watch not ſo carefully over their wayes, and lead not ſuch ſtrict lives, but are oftentimes overtaken and fall fowly: that hee who looketh upon the one and the other, would hardly thinke that one Heaven ſhould receive thẽ both. But although the one doth ſo farre outſtrip the other in the practice of new Obedience (which is the Chriſtian mans race) yet are there certaine fundamentall principles, in which they both concurre; as [d] a deſire to feare Gods name, [e] repentance for ſinnes paſt, and a ſincere [f] purpoſe of heart for the time to come to cleave unto the LORD. Which whoſoever hath, is under mercie, and may not be excluded from the *Communion of Saints.* In like manner for the *intellectuall* part: the [g] *firſt principles of the Oracles of God* (as the Apoſtle calleth them) hold the place of the common foundation, in which all Chriſtians muſt be grounded: although [h] ſome be *babes*, and for further knowledge are *unskilfull in the word of righteouſneſſe*; other ſome are of *perfect age, who by reaſon of uſe have their ſenſes exerciſed to diſcerne both good and evill.*

d Neh.1.11.
e Luk.13.3.5 Heb.6.1.
f Act.11.23.
g Heb.5.12.
h Ib.ver.13.14.

The Oracles of God containe abundance of matter in them, and whatſoever is found in them is a fit object for *faith* to apprehend: but that all Chriſtians ſhould uniformely agree in the profeſſion of al thoſe truthes that are revealed there, is a thing that rather may be wiſhed, than ever hoped for. Yet the varietie

of mens judgements in thoſe manie points, that belong to *Theologicall* faith, doth not diſſolve the unitie which they hold together in the fundamentall principles of the *Catholick* faith. The *unitie of the faith* commended here, is a Catholick unitie, and ſuch as every true Chriſtian attaineth unto. *Till wee* ALL *come in the unitie of the faith*: ſaith the Apoſtle. As there is a [i] *common ſalvation*, ſo is there a [k] *common faith*; which is *alike precious* in the higheſt Apoſtle & the meaneſt beleever. For we may not thinke that Heaven was prepared for deepe Clerkes onely: and therefore beſide that larger meaſure of knowledge, whereof all are not capable, there muſt be [m] *a Rule of faith common to ſmall and great*; which as it muſt conſiſt but of few propoſitions, (for ſimple men cannot beare away many) ſo is it alſo requiſite, that thoſe articles ſhold be of ſo much weight & moment that they may be ſufficient to make a man wiſe unto ſalvation: that howſoever in other points learned men may go beyond common Chriſtians, & exceed one another likewiſe by many degrees: yet in reſpect of theſe radicall truthes, which is the neceſſarie and common food of all the children of the Church, there [n] is not an unitie onely, but ſuch a kinde of equalitie alſo brought in among al ſorts of Chriſtians, as was heretofore among the Congregation of the Iſraelites in the collection of their Manna; where [o] *he that gathered much, had nothing over; and he that gathered little, had no lacke.*

If then ſalvation by beleeving theſe common principles may be had, and to ſalvation none can come that is not firſt a member of the Catholick Church of

i Iude, ver. 3.
k Tit. 1. 4. 12 Pet. 1. 1.

m Regula fidei, puſillis magniſque communis. *Aug. ep. 57.*

n Μιᾶς γὰρ καὶ ταύτης πίστεως ὄντος οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν οὔτε ὁ τὸ ὀλίγον ἠλαττόνησε. *Irenæus, lib. 1. cap. 3.*

o Exod. 16. 18.

of Chriſt: it followeth thereupon, that *the unity of the faith*, generally requiſite for the incorporating of Chriſtians into that bleſſed ſocietie, is not to be extended beyond thoſe common principles. Which may further be made manifeſt unto us by the continuall practice of the Catholick Church her ſelfe, in the matriculation of her children, and the firſt admittance of them into her communion. For when ſhee prepared her *Catechumeni* for Baptiſme, and by that dore received them into the congregation of Chriſts flock; we may not think her judgement to have beene ſo weake, that ſhee ſhould omit any thing herein that was eſſentially neceſſary for the making of one a member of the Church. Now the profeſſion which ſhe required of al that were to receive Baptiſme, was, for the *Agenda* or practicall part, an abrenuntiation of the Divell, the World, & the Fleſh, with all their ſinfull works & luſts; and for the *Credenda*, the things to be beleeved, an acknowledgement of the articles of the Creed: which being ſolemnly done, ſhee then baptized them *in this faith*; intimating thereby ſufficiently, that this was that *one Faith* commended unto her by the Apoſtles, as the other that *one Baptiſme* which was appointed to be the p Sacrament of it.

This Creed, though for ſubſtance it was the ſame every where, yet for forme was ſomewhat different; and in ſome places received moe enlargements than in others. The Weſterne Churches herein applyed themſelves to the capacitie of the meaner ſort, more than the Eaſterne did: uſing in their Baptiſme that ſhorter Forme of Confeſſion, commonly called *The Apoſtles Creed*, which in the more ancient times was

p Sacramentum fidei. *Aug. epiſt.* 23.

briefer alſo than now it is. As we may eaſily perceive, by comparing the Symbol recited by *Marcellus Ancyranus* (in the [q] Profeſſion of the faith which he delivered to Pope *Iulius*) with the expoſitions of the Apoſtles Creed, written by the Latin Doctors: [r] wherein the mention of the Fathers being *Maker of heaven and earth*, the Sonnes *Death* and *Deſcending into Hell*, and *the Communion of Saints*, is wholly omitted. All which, though they were of undoubted veritie, yet for brevities ſake ſeeme at firſt to have beene omitted in this ſhort Summe: becauſe ſome of them perhaps were not thought to be altogether ſo neceſſary for all men (which is [s] *Suarez* his judgement touching the point of the *deſcent into Hell*;) and ſome that were moſt neceſſary, eyther thought to be ſufficiently implied in other Articles (as that of Chriſt's *death* in thoſe of his *crucifixion* & *buriall*,) or thought to be ſufficiently manifeſted by the light of reaſon; as that of the *creation of heaven and earth*. For howſoever this, as it is a truth revealed by God's Word, becommeth an object for faith to apprehend (*Heb.* 11.3.) yet it is otherwiſe alſo clearely to be underſtood by the diſcourſe of reaſon (*Rom.* 1.20.) even as the *unitie*, and all the other attributes of the Godhead likewiſe are. Which therefore may be well referred unto thoſe *Præcognita*, or common principles which nature may poſſeſſe the minde withall, before that grace enlighteneth it; and need not neceſſarily to be inſerted into that Symbol, which is the badge and cognizance whereby the Beleever is to be differenced and diſtinguiſhed from the Vnbeleever.

[q] *Habetur apud* Epiphanium *in hæreſ.* 72.

[r] *See my Anſwer to the Ieſuits challenge, pag.* 311.312.

[s] *Fr. Suarez, tom.* 2. *in* 3. *p. tr. Thom. diſp.* 43. *ſect.* 2.

The Creed which the Eaſterne Churches uſed in Bap-

Baptiſme, was larger than this: being either the ſame, or very little different from that which we commonly call the *Nicene Creed*; becauſe the greateſt part of it was repeated and confirmed in the firſt generall Councell held at *Nice*: where the firſt draught thereof was preſented to the Synod by *Euſebius*, Biſhop of *Cæſaria*, with this Preamble. [t] *As wee have receiued from the Biſhops that were before us, both at our firſt catechizing, and when we receiued Beptiſme: and as we haue learned from the holy Scriptures; and as we haue both beleeued and taught, when we entred into the Miniſtery, and in our Biſhoprick it ſelfe: ſo beleeuing at this preſent alſo, we declare this our faith vnto you.* To this the *Nicene* Fathers added a more cleare explication of the Deitie of the Son (againſt the *Arrian* hereſie, wherewith the Church was then troubled,) profeſſing him to be *begotten, not made*, and to be *of one ſubſtance with the Father*. The ſecond generall Councell, which was aſſembled fiftie-ſix yeeres after at *Conſtantinople*, approving this confeſſion of the faith, as [u] *moſt ancient and agreeable to Baptiſme*, inlarged it ſomewhat; in the Article that concerned the Holy Ghoſt eſpecially, which at that time was moſt oppugned by the *Macedonian* Heretickes. And whereas the *Nicene* confeſſion proceeded no further, than to the beleefe which we haue in the holy Trinitie; the Fathers of *Conſtantinople* made it up, by adding that which was commonly profeſſed touching the Catholick Church & the priuiledges belonging thereunto. *Epiphanius* repeating this Creed at large, [x] affirmeth it to haue bin delivered unto the Church by the Apoſtles. [y] *Caſſianus* avoucheth as much, where he urgeth this againſt *Ne-*

t Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν καὶ καθὼς ἄνωθεν τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύομέν τε καὶ διδάσκομεν οὕτω καὶ νῦν πιστεύοντες, τοῦτο ὑμῖν προσαναφέρομεν. *Euſeb. ep. apud Athanaſium, lib. 1. cap. 8. (al. 5.) et Theodoret. lib. 1. cap. 12.*

u Πρεσβυτάτῳ τε οὔσῃ καὶ ἀκόλουθον τῷ βαπτίσματι. *Conc. Conſtant. epiſ. apud Theod. li. 5. cap. 9.*

x *Epiphan. in* Ἀγκυρωτ. *p. 518. edit. Grec.*

y *Io. Caſſ. lib. 5. de Incarnat. Verbi.*

Neſtorius, as the Creed anciently received in the Church of *Antioch*; from whence he came. The Romane Church, after the dayes of *Charles* the Great, added the article of the proceſſion of the *Holy ghoſt* from the *Sonne*, unto this Symboll: & the [z] Councell of *Trent* hath now recommended it unto us, *as that principle in which all that profeſſe the faith of Chriſt doe neceſſarily agree; and the firme and* ONELY FOVNDATION, *againſt which the Gates of Hell ſhall never prevaile.*

[z] *Concil. Trident. (Seſſ. 3.)* Symbolum fidei, quo ſancta Romana Eccleſia utitur, tanquam principium illud, in quo omnes, qui fidem Chriſti profitentur neceſſariò conveniunt, ac fundamentum firmũ & unicum, contra quod portæ inferi nunquam prævalebunt, totidem verbis, quibus in omnibus eccleſiis legitur, exprimendum eſſe cenſuit.

It is a matter confeſſed therefore by the Fathers of *Trent* themſelves, that in the *Conſtantinopolitane* Creed, or in the *Romane* Creed at the fartheſt (which differeth nothing from the other, but that it hath added *Filióque* to the proceſſion of the Holy Ghoſt, & out of the *Nicene* Creed, *Deum de Deo*, to the articles that concerne the Sonne) that *onely foundation*, and principle of faith is to be found, in the *unity* whereof all Chriſtians muſt neceſſarily agree. Which is otherwiſe cleared ſufficiently, by the conſtant practiſe of the Apoſtles & their ſucceſſours, in the firſt receiving of men into the Societie of the Church. For in one of the Apoſtles ordinary Sermons, we ſee, there was ſo much matter delivered, as was ſufficient to convert men unto the faith, and to make them capable of Baptiſme: and thoſe Sermons treated onely of the firſt principles of the doctrine of Chriſt; upon the receiving whereof, the Church (following the example of the Apoſtles) never did denie Baptiſme unto her *Catechumeni*. In theſe firſt principles therefore muſt the foundation bee contained, and that common *unitie of faith* which is required in all the

the members of the Church.

The foundation then being thus cleared: concerning the ſuperſtruction, we learne from the Apoſtle, that ſome [a] *build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble.* Some proceed from one degree of wholeſome knowledge unto another, increaſing their maine ſtock, by the addition of thoſe other ſacred truthes that are revealed in the word of God: and theſe build upon the foundation, *gold*, and *ſilver*, and *precious ſtones.* Others retaine the precious foundation, but lay baſe matter upon it; *wood, hay, ſtubble*, and ſuch other eyther unprofitable or more dangerous ſtuffe: and others goe ſo farre, that they overthrow the very foundation it ſelfe. The firſt of theſe be *wiſe*, the ſecond *fooliſh*, the third *madde* builders. When the day of tryall commeth: the firſt mans [b] *worke ſhall abide*, and hee himſelfe ſhall *receive a reward*; the ſecond ſhall loſe his worke, but not himſelfe; ([c] *he ſhall ſuffer loſſe*, ſaith the Apoſtle, *but he himſelfe ſhall be ſaved*:) the third ſhall loſe both himſelfe and his worke together. And as in this ſpirituall ſtructure verie different kindes of materialls may bee laid upon the ſame foundation, ſome ſound and ſome unſound: ſo in eyther of them, there is a great difference to bee made betwixt ſuch as are more contiguous to the foundation, and ſuch as be remoter off. The fuller explication of the firſt principles of faith, and the concluſions deduced from thence, are in the rank of thoſe verities that be more neerely conjoyned to the foundation: to which thoſe falſities are anſwerable on the other

a 1 Cor. 3. 12

b Ibid. v. 14.

c Ibid. v. 15.

ſide, that grate upon the foundation, and any way endanger it.

For that there be diverſe degrees both of truthes and errors in Religion, which neceſſarily muſt be diſtinguiſhed; is a thing acknowledged, not by us alone, bnt by the learnedeſt alſo of our Adverſaries. [d] *There bee ſome Catholick verities* (ſay they) *which dee ſo pertaine to faith, that theſe being taken away, the faith it ſelfe muſt be taken away alſo. And theſe by common uſe wee call not onely Catholick, but verities of Faith alſo. There are other verities which bee Catholick alſo and univerſall, namely, ſuch as the whole Church holdeth, which yet being overthrowne, the faith is ſhaken indeed, but not overturned. And in the errors that are contrary to ſuch truthes as theſe, the faith is obſcured, not extinguiſhed; weakened, not periſhed.* Nevertheleſſe, [e] *though the faith bee not altogether deſtroyed by them, yet is it evill at eaſe, and ſhaken, and as it were diſpoſed to corruption. For as there be certaine hurts of the bodie which doe not take away the life, but yet a man is the worſe for them, and diſpoſed to corruption eyther in whole or in part; as there be other mortall hurts, which take away the life: ſo likewiſe are there certaine degrees of propoſitions, which*

d Quædam ſunt catholicæ veritates, quæ ita ad fidem pertinent, ut his ſublatis, fides quoque ipſa tollatur. Quas nos, uſu frequenti non ſolùm catholicas, ſed fidei veritates appellavimus. Aliæ veritates ſunt etiam ipſæ catholicæ & univerſales, nempe quas univerſa Eccleſia tenet, quibus licèt everſis, fides quatitur, ſed non evertitur tamen. Atque in hujuſmodi veritatii contrarijs erroribus, dixi fidem obſcurari, non extingui; infirmari, non perire. Has ergo nunquam fidei veritates cenſui vocandas, quamvis doctrinæ Chriſtianæ veritates ſint. *Melch. Canus, loc. Theolog. lib. 12. cap. 11.*

e Neceſſariò oportet diſtinguere alios gradus propoſitionum, per quas etiamſi fides non deſtruatur omninò, tamen malè habet, & quatitur, & quaſi diſponitur ad corruptionem. Sicut ſunt quædam corporum læſiones quæ non auferunt vitam, ſed malè habet homo per eas, & diſponitur ad corruptionem aut in toto aut in parte; aliæ verò ſunt læſiones mortales, quæ vitam eripiunt: ita ſunt quidam gradus propoſitionum, continentes doctrinam non ſanam, etiamſi non habeant hæreſim manifeſtam. *Dominic. Bannes, in 2 am 2 æ. quæſt. 11. artic. 2.*

con-

conteine unſound doctrine, although they have not manifeſt hereſie. In a word, the generall rule concerning all theſe ſuperſtructions, is: that the more neere they are to the foundation, of ſo much greater importance be the truthes, and ſo much more perillous be the errors; as againe, the farther they are removed off, the leſſe neceſſary doth the knowledge of ſuch verities prove to be, and the ſwarving from the truth leſſe dangerous.

Now from all that hath beene ſaid, two great Queſtions may be reſolved, which trouble manie. The firſt is; What wee may judge of our Fore-fathers, who lived in the communion of the Church of Rome? Whereunto I anſwer, that we have no reaſon to thinke otherwiſe, but that they lived and dyed under the mercie of God. For wee muſt diſtinguiſh the *Papacie* from the *Church* wherein it is; as the Apoſtle doth [f] *Antichriſt* from *the Temple of God*, wherein hee ſitteth. The foundation upon which the Church ſtandeth, is that *common faith*, (as we have heard) in the *unitie* whereof all Chriſtians doe generally accord. Vpon this new foundation Antichriſt raiſeth up his new buildings; and layeth upon it, not *hay* and *ſtubble* onely, but farre more vile and pernicious matter, which wrencheth and diſturbeth the very foundation it ſelfe. For example. It is a ground of the Catholick faith, that *Chriſt was borne of the Virgin Mary:* which in the Scripture is thus explained: [g] *God ſent forth his Sonne, Made of a Woman.* This the Papacie admitteth for a certaine truth: but inſinuateth withall, that upon the Altar God ſendeth forth his Sonne

[f] 2 Theſ. 2. 4.

[g] Gal. 4. 4.

made of Bread. For the *Transſubſtantiation* which theſe men would have us beleeve, is not an annihilation of the Bread, and a ſubſtitution of the Bodie of Chriſt in the ſtead thereof, but a reall converſion of the one into the other: ſuch as they themſelves would have eſteemed to bee a bringing forth of Chriſt, and a kinde of Generation of him. For, to omit the wilde conceits of *Poſtellus* in his booke *De Nativitate Mediatoris ultimâ*: this is the doctrine of their *graver Divines* (as *Cornelius à Lapide* the Ieſuite doth acknowledge in his Romane Lectures) that [h] *by the words of conſecration truely and really as the bread is tranſſubſtantiated, ſo Chriſt is produced and as it were generated upon the Altar, in ſuch a powerfull and effectuall manner; that, if Chriſt as yet had not beene incarnate, by theſe words* [Hoc eſt corpus meum] *he ſhould be incarnated, and aſſume an humane bodie.* And doth not this new Divinitie, thinke you, ſhrewdly threaten the ancient foundation of the Catholick beleefe of the *Incarnation*?

Yet ſuch as in the dayes of our fore-fathers oppoſed the Popiſh doctrine of Tanſſubſtantiation, could alledge for themſelves, [i] that the faith which they maintained, was then *preſerved among the laitie, and ſo had anciently beene preſerved.* And of mine owne knowledge I can teſtifie, that when I have dealt with ſome of the common people that would be counted members of the Romane Church, and demanded of them what they thought of that which I knew to be the common *Tenet* of their Doctors in this point: they not onely rejected it with indignation, but wondered alſo that I ſhould imagine any of their ſide

h Per verba conſecrationis verè & realiter uti tranſſubſtantiatur panis, ita producitur & quaſi generatur Chriſtus in altari, adeò potenter & efficaciter, ut ſi Chriſtus nec dum eſſet incarnatus, per hæc verba *Hoc eſt corpus meum*, incarnaretur corpuſq; humanum aſſumeret: ut graves Theologi docent. *Cornelius Cornelij à Lapide, comment. in Eſa. 7. 14.*

i Confitentur alii, quòd fides ſua, quâ aſtruunt quòd panis & vinum remanent poſt conſecrationẽ in naturis ſuis, adhuc ſervatur laicis, & antiquitùs ſervabatur. *Io. Triſſington, in Confeſſione cont. Io. Wicliff. quam MS. habeo.*

ſide to be ſo fooliſh, as to give credit to ſuch a ſenſeleſſe thing. Neither may we account it to have beene a ſmall bleſſing of God unto our anceſtors, who lived in that kingdome of darkeneſſe, that the Ignorance wherein they were bred, freed them from the underſtanding of thoſe things, which being knowne might prove ſo prejudiciall to their ſoules health. [k] ***For there be ſome things, which it is better for a man to be ignorant of, than to know***: and the [l] not knowing of thoſe profundities, which are indeed ***the depths of Satan***, is to thoſe that have not the skill to dive into the bottome of ſuch myſteries of iniquitie, a good and an happie Ignorance.

k Sunt enim quædam, quæ neſcire, quàm ſcire, ſit melius. *Aug. Enchirid. ad Laurent. cap. 17.*

l Rev. 2. 24.

The ignorance of thoſe principles of the Catholique faith, that are abſolutely neceſſarie to ſalvation, is as dangerous a gulfe on the other ſide: but the light of thoſe common truthes of Chriſtianitie was ſo great, and ſo firmely fixed in the mindes of thoſe that profeſſed the name of Chriſt, that it was not poſſible for the power of darkeneſſe to extinguiſh it, nor the gates of Hell to prevaile againſt it. Nay, the very ſolemne dayes, which by the ancient inſtitution of the Church were celebrated for the commemoration of the ***Bleſſed Trinitie***, the ***Nativitie***, ***Paſſion***, ***Reſurrection***, and ***Aſcenſion*** of our Saviour Chriſt, did ſo preſerve the memorie of theſe things among the common people; that by the [m] Popiſh Doctors themſelves, it is made an argument of groſſe and ſupine Ignorance, that any ſhould not have explicate knowledge of thoſe myſteries of Chriſt, which were thus publikely ſolemnized in the Church. And (which is the principall

m *Sylveſt. in Summâ Verb.* Fides. §. 6. *ex Thom. in 2a 2æ, quæſt. 2. art. 7.*

point of all) the ordinary instruction appointed to be given unto men upon their death-beds, was: [n] that they should looke *to come to glorie, not by their owne merits, but by the vertue and merit of the passion of our Lord Iesus Christ*; that they should *place their whole confidence in his death onely, and in no other thing*; and that they should *interpose his death betweene God and their sinnes, betwixt them and Gods anger.*

n See *my Treatise* De Christianarum Ecclesiarum successione & statu, *cap.* 7. §. 21. 22. *and the Answer to the Iesuite, pag.* 569. 570.

So that where these things did thus concurre in any (as wee doubt not but they did in many thousands,) the knowledge of the common principles of the faith, the ignorance of such maine errours as did endanger the foundation, a godly life, and a faithfull death: there we have no cause to make any question, but that God had fitted a subject for his mercy to worke upon. And yet in saying thus, we doe nothing lesse than say that such as these were *Papists*, either in their life or in their death: members of the Romane Church perhaps they were, but such as by God's goodnesse were preserved from the mortality of *Popery* that reigned there. For *Popery* it selfe is nothing else but the botch or the plague of that Church: which hazardeth the soules of those it seizeth upon, as much as any infection can doe the body. And therefore if any one will needs be so foolehardy as to take up his lodging in such a Pest-house, after warning given of the present danger; wee in our charitie may well say, *Lord have mercy upon him*: but he, in the meane time, hath great cause to feare, that God in his justice will inflict that judgement upon him, which [o] in this case he hath threatned against such as will *not beleeve the truth, but take pleasure*

o 2 Thess. 2. 12.

ſure in unrighteouſneſſe. And ſo much may ſuffice for that queſtion.

The ſecond queſtion, ſo rife in the mouthes of our Adverſaries, is: *where was your Church before Luther?* Whereunto an anſwer may bee returned from the grounds of the ſolution of the former queſtion: that our Church was even there where now it is. In all places of the world, where the ancient foundations were retained, and theſe common principles of faith, upon the profeſſion whereof men have ever beene wont to be admitted, by Baptiſme, into the Church of Chriſt: there we doubt not but our Lord had his ſubjects, and we our fellow-ſervants. For wee bring-in no new Faith, nor no new Church. That which in the time of the ancient Fathers [p] was accounted to be *truely and properly Catholick*, namely, *that which was beleeved every where, alwayes, and by all*: that in the ſucceeding ages hath evermore beene preſerved, and is at this day intirely profeſſed in our Church. And it is well obſerved by a learned man, who hath written a full diſcourſe of this argument; that [q] *whatſoever the Father of lies either hath attempted or ſhall attempt, yet neither hath he hitherto effected, nor ſhall ever bring it to paſſe hereafter, that this Catholick doctrine, ratified by the common conſent of Chriſtians alwayes and every where, ſhould be aboliſhed; but that in the thickeſt miſt rather of the moſt perplexed troubles, it ſtill obtained victorie,*

p In ipſâ Catholicâ Eccleſiâ magnoperè curandum eſt, ut id teneamus quod ubique, quod ſemper, quod ab omnibus creditum eſt: hoc eſt etenim verè propriéq; Catholicum. *Vincent. Lirin. cont. haref. cap. 2.*

q Quicquid vel molitus ſit vel moliturus ſit mendacii Pater, non tamen vel effeciſſe hactenùs vel effecturum poſthàc, ut hæc doctrina catholica, omnium Chriſtianorum conſenſu, ſemper & ubique rata, aboleatur: quin potiùs, illam in denſiſſimâ maximè involutarum perturbationum caligine

victricem extitiſſe, & in animis & in apertâ confeſsione Chriſtianorum omnium, in ſuis fundamentis nullo modo labefactatam. In illâ quoque veritate unam illam Eccleſiam fuiſſe conſervatam in medijs ſæviſsimæ hyemis tempeſtatibus, vel denſiſsimis tenebris ſuorum interluniorum. *Joh. Serranus, in Apparat. ad fidem Cathol. edit. Pariſ. an. 1607. p. 172*

both

both in the mindes and in the open confeſsion of all Chriſtians, no wayes overturned in the foundation thereof: and that in this veritie that one Church of Chriſt was preſerved in the midſt of the tempeſts of the moſt cruell winter, or in the thickeſt darkneſſe of her waynings.

Thus if at this day we ſhould take a ſurvay of the ſeverall profeſſions of Chriſtianitie, that have any large ſpread in any part of the world (as of the Religion of the *Romane* and the *Reformed* Churches in our Quarters, of the *Ægyptians* and *Æthiopians* in the South, of the *Grecians* and other Chriſtians in the Eaſterne parts,) and ſhould put-by the points wherein they did differ one from another, and gather into one body the reſt of the Articles wherein they all did generally agree: wee ſhould finde, that in thoſe propoſitions which without all controverſie are univerſally received in the whole Chriſtian world, ſo much truth is conteined, as, being joyned with holy obedience, may bee ſufficient to bring a man unto everlaſting ſalvation. Neither have wee cauſe to doubt, but that [r] *as many as doe walke according to this rule* (neither overthrowing that which they have builded by ſuperinducing any *damnable hereſies* thereupon, not otherwiſe vitiating their *holy faith* with a lewd and wicked converſation) *peace ſhall bee upon them, and mercie, and upon the iſrael of GOD.*

r Gal. 6. 16.

Now theſe common principles of the Chriſtian faith, which we call κοινὸπιςα, or things *generally beleeved* of all, as they have [f] *Vniverſalitie*, and *Antiquity*, and *Conſent* concurring with them (which by *Vincentius*

[f] Vniverſitatem, antiquitatem, conſentionem. *Vincent. Lyrin. cont. hæreſ. cap. 3.*

centius his rule, are the ſpeciall characters of that which is truely and properly *Catholicke*: ſo for their *Duration* wee are ſure that they have ſtill held out, and beene kept as the *Seminarie* of the Catholique Church in the darkeſt and difficulteſt times that ever have beene: where if the Lord of Hoſtes had not in his mercy reſerved this ſeed unto us, we ſhould long ſince [t] *have beene as Sodom, and ſhould have beene like unto Gomorrah.* It cannot bee denied indeed, that Sathan and his inſtruments have uſed their utmoſt endeavour, eyther to hide this light from mens eyes, by keeping them in groſſe ignorance, or to deprave it by bringing in pernicious hereſies; and that in theſe latter ages they have much prevailed both wayes, aſwell in the Weſt and North, as in the Eaſt and South. Yet farre be it, for all this, from any man to thinke, that [u] *God ſhould ſo caſt away his people,* that in thoſe times there ſhould not be left *a remnant according to the election of grace.*

[t] Eſay 1. 9.

[u] Rom. 11. 2. 5.

The Chriſtian Church was never brought unto a lower ebbe, than was the Iewiſh Synagogue in the dayes of our Saviour Chriſt; when [x] *the Interpreters of the Law* had taken away the key of knowledge: and that little knowledge that remained, was miſerably corrupted, not onely with the leaven of the *Phariſees*, but alſo with the damnable hereſie of the *Sadduces*. And yet a man at that time might have ſeene the true ſervants of GOD ſtanding together with theſe men in the ſelfe-ſame Temple: which might well be accounted, as the *Houſe of the Saints* in regard of the one, ſo a *Denne of theeves* in reſpect

[x] Luk. 11. 52.

of the other. When the peſtilent hereſie of the *Arrians* had polluted the whole world; the people of Chriſt were not to bee found among them onely who made an open ſeceſſion from that wicked company, but among thoſe alſo who held externall communion with them, and lived under their Miniſtery. Where they ſo learned the other truthes of GOD from them, that they were yet ignorant of their maine errour; God in his providence ſo ordering matters, that (as it is noted by S. [y] *Hilary*) *the people of Chriſt ſhould not periſh under the Prieſts of Antichriſt.*

If you demand then, Where was *Gods Temple* all this while? the anſwer is at hand: There where *Antichriſt* ſate. Where was *Chriſts* people? Even under *Antichriſts* Prieſts: and yet this is no juſtification at all, either of *Antichriſt*, or of his *Prieſts*; but a manifeſtation of God's great power, who is able to uphold his Church even there [z] *Where Satans throne is.* Babylon was an infectious place, and the infection thereof was mortall: and yet God had his people there, whom hee preſerved from the mortalitie of that infection. Elſe, how ſhould he have ſaid; [a] *Come out of her my people; that yee bee not partakers of her ſinnes, and that yee receive not of her plagues.* If the place had not beene infectious, he ſhould not have needed to forewarne them of the danger wherein they ſtood of *partaking in her ſinnes*; and if the infection had not beene mortall, hee would not have put them in minde of the *plagues* that were to follow: and if in the place thus mortally infected, God had not preſerved a people alive unto himſelfe, he could not

[y] Et hujus quidem uſque adhuc impietatis occaſio per fraudem perficitur; ut jam ſub Antichriſti Sacerdotibus Chriſti populus non occidat. *Hilar. contr. Auxentium.*

[z] Revel. 2. 13.

[a] Revel. 18. 4.

not have ſaid; *Come out of her my people.*

The enemie indeed had there ſowne his tares: but [b] ſowne them in the LORDS field, and among the LORDS wheate. And a field, we know, may ſo be [c] overgrowne with ſuch evill weedes as theſe, that at the firſt ſight a man would hardly thinke, that any corne were there at all: even as in the barne it ſelfe, the [d] mixture of the chaffe with the wheate is ſometime ſuch, as a-farre off a man would imagine that he did ſee but a heape of chaffe, and nothing elſe. Thoſe worthy husbandmen that in theſe laſt 600. yeeres have taken paines in plucking up thoſe pernicious weedes out of the LORDS field, and ſevering the chaffe from his graine; cannot be rightly ſaid in doing this, eyther to have brought in another field, or to have changed the ancient graine. The field is the ſame, but weeded now, unweeded then: the graine the ſame, but winnowed now, unwinnowed then. Wee preach no new faith, but the ſame Catholique faith that ever hath beene preached: neyther was it any part of our meaning to begin a new Church in theſe latter dayes of the world, but to reforme the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it taken away; is not by this pruning and purging of it made another tree than it was before: neyther is the Church *reformed* in our dayes, another Church than that which was *deformed* in the dayes of our fore-fathers; though it hath no agreement, for all that, with *Poperie*, which is the Peſtilence that walked in thoſe times of darkeneſſe, and the deſtruction

b Mat. 13. 24, 25.

c Infelix lolium, & ſterilis dominantur avenæ.

d Grana cùm cœperint triturari inter paleam, ſe non jam tangunt, & quaſi non ſe noverunt, quia interced t medio palea. Et quicunq; longiùs attendit aream, paleam ſolummodò putat: niſi diligentiùs intueatur, niſi manum porrigat, niſi ſpiritu oris, id eſt, flatu purgante diſcernat; difficilè pervenit ad diſcretionẽ granorum. *Serm. 221. de Tempore, tomo 10. Oper. Auguſt.*

that now wasteth at noone day.

And thus have I finished that which I had to speak, concerning *the unitie of the faith*: for the further explication whereof, the Apostle addeth [*and of the knowleage of the Sonne of God.*] Wherein wee may observe both the Nature of this Grace, and the Object of it. For the former, we see that Faith is here described unto us by *Knowledge*: to shew unto us, that knowledge is that thing that is necessarily required in true beleeving; Whereof this may bee an argument sufficient: that in matters of faith the Scripture doth use indifferently the termes of *knowing* and *beleeving*. So Iob 19.25. *I know that my Redeemer liveth.* Ioh. 17.3. *This is life eternall, that they Know thee the onely true God, and Iesus Christ whom thou hast sent.* Esay 53.11. *By his knowledge shall my righteous servant justifie manie.* As therefore in the fundamentall truths of Christian Religion *unitie of faith* is required among all those that belong to the Catholicke Church: so in those maine grounds likewise there is *unitie of knowledge* generally required among all that professe the name of Christ.

For some things there be, the knowledge whereof is absolutely necessarie, [e] *necessitate medij vel finis* (as the School-men speak:) without which no man may expect, by Gods ordinarie law, to attaine unto the *end* of his faith, the salvation of his soule. And

e Necessarium necessitate medij appellant Theologi illud, quod ex lege ordinariâ Dei, sic ad salutem necessarium est, ut quicunque etiam ob ignorantiam invincibilem, vel quacunq; aliâ de causâ id non fuerit assecutus, is nequeat etiam consequi salutem. *Greg. de Valentiâ, tom. 3. commentar. Theolog. quæst. 2. punct. 2. col. 299.* Illa quæ sunt necessaria necessitate finis, si desint nobis etiam sine culpâ nostra, non excusabunt nos ab æternâ morte; quamvis non fuerit in nostrâ potestate illa assequi

Quamadmodum etiam si non sit nisi unicum remedium, ut aliquis fugiat mortem corporalem, & tale remedium ignoretur & ab infirmo & medico; sine dubio peribit homo ille. *Dom. Bannes, in 2 am 2 æ, quæst. 2. art. 8. col. 348.*

in

in theſe a man may loſe himſelfe, not by *Hereſie* onely, which is a flat denying; but by *Ignorance* alſo, which is a bare not knowing of them: theſe things being acknowledged to be ſo neceſſarie, that although it lay not in our power to attaine thereunto, yet this invincible Ignorance ſhould not excuſe us from everlaſting death. Even as if there were one onely remedie, whereby a ſicke man could be recovered, and freed from corporall death: ſuppoſe the patient and the Phyſitian both were ignorant of it, the man muſt periſh, as well not knowing it, as if being brought unto him, hee had refuſed it. And therefore in this caſe it is reſolved, that [f] from the explicite faith, & actuall knowledge of theſe things, nothing can excuſe but onely ſuch an incapacitie as is found in infants, naturals, and diſtracted perſons, and that in all others which have the uſe of reaſon, although they want the meanes of inſtruction, this Ignorance is not onely perillous, but alſo damnable.

[f] Sicut ad legis Chriſti habitualem fidem omnis viator obligatur ſine ullâ exceptione: ſic ab ejus actuali fide nullus excuſatur niſi ſolâ incapacitate, &c. Parvulos autem & furioſos, cæteriſq; paſſionibus mente captos, ſeu aliâ naturali impoſſibilitate prohibitos, incapaces voco: etſi non ſimpliciter tamen ſecundum quid; ſc. dum his defectibus laborant. *Petr. de Alliaco. inquæſtione Veſperiarum.*

The danger then of this Ignorance being, by the confeſſion of the moſt judicious Divines of both ſides, acknowledged to be ſo great: the wofull eſtate of the poore Countrey wherein I live, is much to bee lamented, where the people generally are ſuffered to periſh for want of knowledge: the vulger ſuperſtitions of Poperie not doing them halfe that hurt, that the ignorance of thoſe common principles of the faith doth, which all true Chriſtians are bound to learne. The conſideration whereof, hath ſometime drawne mee to treate with thoſe of

the oppoſite party, & to move them: that howſoever in other things we did differ one from another, yet we ſhould joyne together in teaching thoſe maine points, the knowledge whereof was ſo neceſſary unto ſalvation, and of the truth whereof there was no controverſie betwixt us. But what for the jealouſies, which theſe diſtractions in matters of Religion have bred among us, & what for other reſpects, the motiõ took ſmall effect: & ſo betwixt us both, the poor people are kept ſtill in miſerable ignorãce, neither knowing the grounds of the one religion nor of the other.

Here the caſe (God bee thanked) is farre otherwiſe: where your *Majeſties* care can never be ſufficiently commended, in taking order, that the chiefe heads of the *Catechiſme* ſhould, in the ordinarie miniſterie, be diligently propounded and explained unto the people throughout the land. Which I wiſh were as duely executed every where, as it was piouſly by You intended. Great Scholars poſſibly may thinke, that it ſtandeth not ſo well with their credite, to ſtoope thus low, and to ſpend ſo much of their time in teaching theſe rudiments and firſt principles of the doctrine of Chriſt. But they ſhould conſider, that the laying of the foundation skilfully, as it is the matter of greateſt importance in the whole building, ſo is it the very maſter-peece of the wiſeſt builders. 1 Cor. 3. 10 *According to the grace of God which is given unto mee, as a wiſe maſter-builder, I have layd the foundation*: ſayth the great Apoſtle. And let the learnedeſt of us all try it when-ever wee pleaſe; wee ſhall finde, that to lay this ground-worke right-

ly, (that is, to apply our ſelves unto the capacitie of the common Auditorie, and to make an Ignorant man to underſtand theſe myſteries in ſome good meaſure) will put us to the tryall of our skill, and trouble us a great deale more, than if we were to diſcuſſe a controverſie, or handle a ſubtile point of learning in the Schooles. Yet [h] *Chriſt* did give as wel his *Apoſtles*, and *Prophets*, and *Evangeliſts*, as his ordinarie *Paſtors* and *Teachers*, to bring us all, both learned and unlearned, unto *the unitie of this faith and knowledge*: and the neglecting of this, is the fruſtrating of the whole *worke of the Miniſterie*. For let us preach never ſo many Sermons unto the people, our labour is but loſt, as long as the foundation is unlaid, and the firſt principles untaught, upon which all other doctrine muſt be builded.

h Ephes. 4. 11.

Hee therefore that will [i] *ſtudie to ſhew himſelfe approved unto God, a workeman that needeth not to bee aſhamed, dividing the word of God aright*; muſt have a ſpeciall care to plant this Kingdome both in the mindes and in the hearts of them that heare him. I ſay, in the hearts aſwell as in the mindes: becauſe we may not content our ſelves with a bare *Theoricall* knowledge, which is an information onely of the Vnderſtanding, and goeth no further than the braine; but we muſt labour to attaine unto a further degree both of *Experimentall* and of *Practicall* knowledge, in the things that wee have learned. A young man may talke much of the troubles of the world, and a Scholar in the Vniverſitie may ſhew a great deale of wit in making a large declaration up-

i 2 Tim. 2. 15.

upon that argument: but when the ſame men have afterwards beene beaten in the world, they will confeſſe that they ſpake before they knew not what, & count their former apprehenſion of theſe things to be but meere Ignorance, in reſpect of that new learning which now they have bought by deare experience. The tree in Paradiſe, of which our firſt parents were forbidden to eate, was called [k] ***the tree of knowledge of good and evill***: becauſe it ſignified unto them, that as now while they ſtood upon termes of obedience with their Creator, they knew nothing but *good*; ſo at what time ſoever they did tranſgreſſe his commandement, they ſhould begin to know *evill* alſo, whereof before they had no knowledge; not but that they had an *intellectuall* knowledge of it before (for he that knoweth good, cannot bee ignorant of that which is contrarie unto it, *Rectum* being alwayes *index ſui & obliqui*:) but that till then they never had felt any evill, they never had any *experimentall* knowledge of it. So our Apoſtle in this Epiſtle boweth his knees unto the Father of our Lord Ieſus Chriſt, that hee would grant unto theſe Epheſians, [l] ***to know the love of Chriſt which paſſeth knowledge***: ſhewing, that there is a further degree of knowledge in this kinde, that may bee felt by the heart, though not comprehended by the braine: and in the Epiſtle to the Philippians, [m] he counteth all things but loſſe ***for the excellent knowledge ſake of Chriſt Ieſus his Lord.*** Meaning hereby a knowledge grounded upon deepe experience of the vertue of Chriſts death and reſurrection, in his owne ſoule:

k Gen. 2. 9, 17

l Ephe. 3. 19.

m Phil. 3. 8.

as

as he expoundeth it himſelfe, in the words following: [n] *That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, and bee made conformable unto his death.*

[n] Ibid. verſ. 10

There is an *Experimentall* knowledge then to be looked after, beſide the *Mentall*: and ſo is there a *Practicall* knowledge likewiſe, as well as an *Intellectuall*. When Chriſt is ſaid to have *knowne no ſinne*: wee cannot underſtand this of *Intellectuall* knowledge (for had he not thus knowne ſinne, hee could not have reproved it is he did) but of *Practicall*. So that, [o] *He knew no ſinne*, in S. *Paul*; muſt be conceived to be the very ſame with, [p] *He did no ſinne*, in S. *Peter*. In the firſt to the Romanes, they that [q] *knew God*, becauſe they *glorified him not as God*, are therefore ſaid, [r] *not to have God in their knowledge*. God made his wayes and his lawes knowne to the children of Iſrael in the deſert; and yet he [f] ſaid of them: *It is a people that doe erre in their heart, and they have not knowne my wayes*. For there is an errour in the heart, as well as in the braine: and a kinde of ignorance ariſing from the will, as well as from the minde. And therefore in the Epiſtle to the Hebrewes, [t] all ſinnes are termed ἀγνοήματα, *ignorances*, and [u] ſinners ἀγνοοῦντες καὶ πλανώμενοι, *ignorant and erring* perſons: becauſe how ever in the generall the underſtanding may bee informed rightly, yet when particular actions come to be reſolved upon, mens perverſe wils and inordinate affections cloude their mindes, and leade them out of the way. That therefore is to bee accounted ſound *Knowledge*, which ſinketh from the braine into the heart, and from thence

[o] 2 Cor. 5. 21.
[p] 1 Pet. 2. 22.
[q] Rom. 1. 21.
[r] Ibid. verſ. 18.
[f] Pſal. 95. 10 Heb. 3. 10.
[t] Heb. 9. 7. compared with Levit. 16. 16. 17.
[u] Heb. 5. 2. *Ariſtot. Ethic. lib. 3. cap. 1.* Ἀγνοεῖ μὲν ὅλων πᾶς ὁ μοχθηρὸς ἃ δεῖ πράττειν, καὶ ὧν δὴ ἀφεκτέον. καὶ διὰ τ τοιαύτην ἁμαρτίαν, ἄδικοι καὶ ὅλως κακοὶ γίνονται.

thence breaketh forth into action: (ſetting head, heart, hand, and all aworke:) and ſo much onely muſt thou reckon thy ſelfe to know in Chriſtianitie, as thou art able to make uſe of in practiſe. For, as Saint
x Iam. 2. 18. *Iames* ſaith of faith; [x] *Shew me thy faith by thy works:*
y Iam. 3. 13. ſo doth he in like manner of knowledge: [y] *Who is a wiſe man, and endued with knowledge amongſt you? let him ſhew out of a good converſation his workes with meekeneſſe of wiſedome*: and S. *Iohn* much to the ſame
z 1 Ioh. 2. 3, 4 purpoſe. [z] *Hereby doe we know that we know him, if we keepe his commandements. Hee that ſaith, I know him, and keepeth not his commandements, is a lyar, and the truth is not in him.*

He ſpeaketh there of Ieſus Chriſt the righteous: *the Sonne of God*, who is here in my text likewiſe
a Mat. 16. 16, 18. made the *Object* of this Knowledge. [a] *Thou art Chriſt the Sonne of the living God*: is by Chriſt himſelfe made the *rocke* upon which the whole Church is
b 1 Cor 3. 11. builded. And [b] *Other foundation* (ſaith S. *Paul*) *can no*
c *Vid. Aug. lib. de fide & oper. c. 9.* *man lay, than that is laid, which is Ieſus Chriſt.* [c] Not that we ſhould thinke, that there were no other fundamentall doctrine to bee acknowledged but this alone (for the articles of the Holy Ghoſt, forgivenes of ſinnes, reſurrection of the dead, eternall judgement, and ſuch other like, have their place alſo in the
d Heb. 6. 1, 2. [d] foundation) but becauſe this is the moſt ſpeciall object of faith, and the primary foundation of the other. For *firſt*, as *God* is made the coæquate object of the whole body of Divinity, notwithſtanding it treateth alſo of men and Angels, Heaven and Hell, Sinne and Obedience, and ſundrie other particulars; becauſe all theſe are brought to God *reductively*, if

not

not as explications of his Nature, yet of his Workes and Kingdome: so likewise may *Christ* be made the primarie head of other fundamentall articles, because they have all reference unto him; being such as concerne either his Father, or his Spirit, or his Incarnation, or his Office of Mediation, or his Church, or the speciall Benefits which he hath purchased for it.

Secondly, howsoever this faith and knowledge, being taken in their larger extent, have for their full object what-ever is revealed in the Word of God: yet as they build us upon the foundation, as they incorporate us into the mysticall body, as they are the meanes of our justification and life, they looke upon the *Sonne of God*, and him onely. *The holy Scriptures* (within the bounds whereof the utmost extent of all our faith and knowledge must bee contained) *are able to make us wise unto salvation*; but yet *through faith which is in Christ Iesus* (2 Tim. 3.15. So, *by his knowledge* (or the knowledge of himselfe) *shall my righteous servant iustifie many*: saith the Father of the Son, Esay 53.11. And *the life which I now live in the flesh, I live by the faith of the Sonne God, who loved me, and gave himselfe for me*: saith the Apostle, *Gal.*2.20. The children of Israel in the wildernesse, being stung with fierie Serpents, were directed, for their recovery, to looke upon the brazen Serpent: which was a figure of [c] *the Son of man, lifted up* upon the Crosse; *that whosoever did beleeve in him, might not perish, but have eternall life*. Now as the Israelites with the same eyes, and with the same visive facultie, wherewith they beheld the sands and the

[c] Ioh.3.14, 15.

mountaines in the deſert, did looke upon the brazen Serpent alſo; but were cured by faſtning their ſight upon that alone, and not by looking upon any other object: ſo by the ſame faith and knowledge where-

f Heb.11.3. by we are juſtified, f *we underſtand that the world was framed by the word of God*, and beleeve all other truths revealed; and yet *fides quâ juſtificans*, faith as it doth juſtifie us, doth not looke upon theſe, but fixeth it ſelfe ſolely upon the Son of God, not knowing any thing here but Ieſus Chriſt and him crucified. And thus hath our Saviour a ſpeciall and peculiar place in that larger foundation: according to that of the Apoſtle, Ephes.2.20. *Yee are built upon the foundation*

g ὄντος ἀκρογωνιαίου λίθου αὐτοῦ (ſc. θεμελίου) Ἰησοῦ Χριστοῦ. *of the Apoſtles and Prophets*, g *of which* (for ſo his words in the Originall may well beare it) *Ieſus Chriſt is the chiefe corner-ſtone.*

It followeth now, that wee ſhould proceed from

h Heb.6.1. the *foundation* to the *ſtructure*: and ſo h *leaving the principles of the doctrine of Chriſt, go on unto perfection* [*unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt*]: There is a time wherein Chriſt is but begun, and as it were a-breeding in us. Gal.4. 19. *My little children, of whom I travell in birth againe untill Chriſt be formed in you.* After that he hath beene formed in our hearts, he is at firſt but as a babe there; yet reſteth not at that ſtay: but as in his naturall bo-

i Luke 2.52. dy hee i *increaſed in ſtature*, ſo in every part of his myſticall body hee hath ſet for himſelfe a certaine *meaſure of ſtature*, and a *fulneſſe* of growth; which being attained unto, a Chriſtian is thereby made *a perfect man*. And for this end alſo doth the Apoſtle

k Epheſ.4. 14.15. here ſhew that the Miniſtery was inſtituted, k *that*

we

we henceforth ſhould be no more children (as it is in the words immediately following my Text), but that we might *grow up into him in all things, which is the head*, even *Chriſt*. For the *perfection* which the Apoſtle here ſpeaketh of, is not to be taken abſolutely, (as if any abſolute perfection could be found among men in this life) but in compariſon with childhood; as the oppoſition is more clearely made by him, in 1 Corinth. 14.20. *Brethren, be not children in underſtanding, howbeit in malice be you children, but in underſtanding be perfect*, that is to ſay, of mans eſtate. And, Heb. 5. 13, 14. *Every one that uſeth milke, is unskilfull in the word of righteouſneſſe; for hee is a babe: but ſtrong meat belongeth to them that are perfect*, that is, *that are of full age*; as our Interpreters have rightly rendred it.

Now as there is great difference among men in their naturall growth, ſo is there no leſſe varietie among them alſo in reſpect of their ſpirituall ſtature: there being ſeverall degrees of this imperfect kinde of perfection here ſpoken of; which, according to the diverſitie of times, places, and perſons, may admit a greater or a leſſer meaſure. For wee may not thinke that the ſame meaſure of knowledge (for example) is ſufficient for a learned man and an unlearned; for a Paſtor, and for an ordinarie Chriſtian; for thoſe that lived in the time of darkneſſe, and them that enjoy the light of the Goſpell; for them that have the meanes, and them that want it. But according to the meaſure of the gift of God, wee muſt know notwithſtanding that it is required generally of all men; that they *grow in grace, and in the know-*

ledge of our Lord and Saviour Ieſus Chriſt. (2. Pet. 3. 18.) not in *knowledge* onely, but in *grace*: even [l] *grow up into him in* ALL *things, which is the head*; as our Apoſtle here admoniſheth us. We muſt proceed *from faith to faith*, (Rom. 1. 17.) that is, from one meaſure and degree of it unto another: and this being the root, and other graces as it were the branches, if it grow apace, other graces alſo muſt haſten, and ripen, and grow proportionably with it: elſe thou mayeſt juſtly ſuſpect, that thy growth is not ſound, and anſwerable to that which the Apoſtle ſheweth to be in the myſticall body of Chriſt; which [m] *according to the effectuall working in the meaſure of* EVERY *part, maketh increaſe of the bodie, unto the edifying of it ſelfe in love.* The time will not permit me to proceed any further: and therefore here I end.

l Eph. 4. 15.

m Eph. 4. 16.

n Heb. 13. 20, 21.

[n] *Now the God of peace, that brought againe from the dead our Lord Ieſus, that great Shepheard of the Sheepe, through the blood of his everlaſting Covenant, make you perfect in every good worke to doe his will; working in you that which is well-pleaſing in his ſight, through Ieſus Chriſt: to whom be glory for ever and ever.* Amen.

(*_*)

FINIS.